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WASTE-BASKET OF WORDS.

MANAVELLINGS. — This word, which does not seem to be in the dictionaries, is in this town applied to remnants of a meal, the "leavings;" an expression somewhat akin to the sailors' phrase of the "dog's dish." — *T. F. Hunt, Salem, Mass.*

RESENT. — In the first number of this Journal, p. 79, attention was drawn to two instances of the use of the word *resent*, in a good sense, so late as the years 1772-73, to be found in the "Records of the Old Colony Club," then recently published in "Proceedings Mass. Hist. Soc." (2d ser.), vol. iii. p. 428. In a note, Dr. Charles Deane, the editor, remarks that "these survivals in common use in a community of ancient forms of speech and meanings sometimes imply a healthy conservatism, but often an isolation from the centre of literary influence, which silently moulds the language as well as the manners of society."

In a late volume of the Collections of the same society (6th ser.), vol. vi., "Belcher Papers," Pt. I. p. 204, in a letter from Gov. Jonathan Belcher to his son in London, written from Boston, October 20, 1732, I find the following passage: "You must forgive my correction of a Master of Arts of Harvard College in his diction. You say his Lordship *resents* such a singular favor. You must observe the word *resent* is a N. England phrase hardly known in the polite world where you are, and is by all modern authors used in an ill sense, as when a man is angry or provoked."

This is interesting as showing how speedily this word, which French says was first introduced into the language in the seventeenth century, ceased to be employed except in a bad sense, and would seem to imply that the two old colony clergymen, who forty years later gave it a good signification, were living in "isolation from the centre of literary influence." — *Henry W. Haynes.*

FOLK-LORE SCRAP-BOOK.

THE SETTLEMENT AND EARLY SOCIAL CONDITION OF KENTUCKY (1775-1792). From "The Centenary of Kentucky" (June 1, 1892, celebrated by the Filson Club; see "Notes on Publications Received," below, containing the address of Col. Reuben T. Durrett, President of the Club), we extract the following paragraphs:—

Kentucky, as the author remarks, is derived from the Iroquois word "kentake," prairie, and the epithet of "dark and bloody ground" may have originated from an expression of an Indian chief, the Dragging Canoe, at the treaty of Wataga, he having applied a similar expression to lands south of the Kentucky River with the idea of deterring the whites from claiming that region (p. 38).

"The first inhabitants of Kentucky, on account of the hostility of the Indians, lived in what were called forts. These structures had little in common with those massive piles of stone and earth from which thunder mis-

siles of destruction in modern times. They were simply rows of the conventional log cabins of the day, built on four sides of a square or parallelogram, which remained as an open space between them. This open space served as a playground, a muster-field, a corral for domestic animals, and a store-house for implements. The cabins which formed the fort's walls were dwelling-houses for the people, and contained the rudest conveniences of life. The bedstead consisted of forks driven in the dirt floor, through the prongs of which poles extended to cracks in the wall, and over which buffalo skins were spread for a mattress and bear skins for a covering. The dining-table was a broad puncheon hewn smooth with an adze, and set on four legs made of sticks inserted at auger holes in the corners. The chairs were three-legged stools made in the same way, and the table furniture consisted of wooden plates, trays, noggins, bowls, and trenchers, usually turned out of buckeye. A few tin cups and pewter plates, and delf cups and saucers, and two-pronged iron forks and pewter spoons, were luxuries brought from the old country, and only found upon the tables of the few who could afford them. The fireplace occupied nearly one whole side of the house; the window was a hole covered with paper saturated with bear's grease, and the door an opening over which hung a buffalo skin. Near the door hung the long-barreled flint-lock rifle on the prongs of a buck's horns pinned to the wall, and from which place it was never absent except when in use.

"In these confined cabins whole families occupied a single room. Here the women hackled the wild nettle, carded the buffalo wool, spun the thread, wove the cloth, and made the clothes. The men wore buckskin hunting-shirts, trousers, and moccasins, and the women linsey gowns in winter and linen in summer. If there was a broadcloth coat or a calico dress, it came from the old settlements, and was only worn on rare occasions.

"Such a life had its pains, but it also had its pleasures. Of evenings and rainy days the fiddle was heard, and the merry old Virginia reel danced by old and young. A marriage that sometimes united a boy of sixteen to a girl of fourteen was an occasion of great merriment, and brought out the whole fort. When an itinerant preacher came along, and favored them with a sermon two or three hours in length, it was also a great occasion. A young man had some difficulty in making his sweetheart understand all he had to say in a small room filled by her parents and brothers and sisters, but on essential points it was easy to remove the discussion to the open space. The shooting-match, the foot-race, wrestling, jumping, boxing, and, it may be added, fighting, afforded amusement in the open space, and blind-fold, and hide-and-seek, and quiltings, knittings, and candy-pullings made the cabins merry on many occasions. The corn-field and the vegetable garden were cultivated within range of the fort, and sentinels were on guard while the work was being done" (pp. 42-45).

"The great obstacles to the rapid population of the country were the Indians. They lurked in the woods, and confined the settlers to the forts. They did not occupy the soil, but lived to the north and the south and the west, and kept Kentucky for a hunting-ground. They crossed the Ohio in small parties, and, like thieves in the night, crept stealthily upon their victims, and shot them down or tomahawked them unawares. More

people were killed in this desultory way than in regular battles. In 1790, Judge Inness wrote to the Secretary of War that during the seven years he had lived in Kentucky the Indians had killed one thousand five hundred souls, stolen twenty thousand horses, and carried off property to the value of fifteen thousand pounds sterling. If to this fearful number we add all the deaths previous to 1783 and subsequent to 1790, the time covered by Judge Inness' estimate, in battle and by murder we shall have a terrible summary. Not less than three thousand six hundred men, women, and children fell at the hands of the savages in Kentucky before the final victory over them by General Wayne in 1794" (pp. 45, 46).

"John Filson, in his history of Kentucky, published in 1784, estimated the population of Kentucky at thirty thousand, and the map which accompanied his history showed this population to be living in fifty-two stations and eighteen houses outside" (p. 50).

"Even as late as March 10, 1795, a number of citizens of Louisville and Jefferson County bound themselves by written contract to pay the sum set opposite their names for Indian scalps taken within their vicinity" (p. 77).

"On the farms that had been opened near the forts the rudest kind of agriculture prevailed. The farmer broke up his ground with the wooden mould-board plough, and planted his corn and sowed his wheat with his hand. The grain was cut with a reap-hook, or cradle, and beat out by the flail, or by the feet of horses ridden over the straw with the heads on laid in a circle for this purpose. His flour was sifted through a coarse linen cloth, and his grain ground in the hand mill or beaten in the mortar. A few horse mills and water mills were in the country, but they were not generally used or accessible. His crop was cultivated with the hoe, and his carpenter's work done with the axe, the adze, and the auger. His flax was spun on the small wheel, his wool on the large wheel, and both woven on the hand loom" (pp. 77, 78).

"But little money was in circulation, and barter was the almost universal medium of exchange. The Spanish dollar was about the only silver known, and this was cut with a hammer and chisel into halves, and quarters, and bits, and picayunes for the convenience of change. Some old trappers, who wanted silver for their beaver skins, complained that the dollar was sometimes cut into five or six quarters" (p. 84).

NOTES AND QUERIES.

FOLK-TALES OF ANGOLA. — The Bishop Taylor Mission has ordered for its use one hundred copies of this work, the first volume of the *Memoirs of The American Folk-Lore Society*. Such subscription is proof of the value of the publication for other purposes than those of folk-lore research. It is greatly to be desired that American libraries and collectors would show, as they ought to do, a similar appreciation, and by their support render possible the immediate continuation of the series.